1:Stanford U. S-4, 5 1956 AF14 Central China AF14

has little effect on the Hui people in this region. 563 [595] Even the practice of polygamy, as sanctioned by their religious belief, is not common among the Hui people of this region, since their economic status does not permit it.

According to a report at a meeting held by the Hui Cultural Association at Peking, ten autonomous hsien and chou have been established for the Hui people in China; however, there has been no news release concerning the establishment of any Hui autonomous unit in the Central-South Region, although there are indications that scattered Hui have representation in the local governments as well as in the autonomous government units of some other ethnic groups.[14] 563 634

In lieu of the Hui people's own political organization, the Hui people's associations, like the one in Wuhan, are said to be active under Communist leadership, looking after Hui people's interest and voicing their opinion.[15] In reality, they serve the Peking government mainly as propaganda instruments among other Moslem peoples in the world, especially the Indonesians.

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14. NCNA, April 15, 1955, Survey of the China Mainland Press, No. 1031, April 20, 1955, Hong Kong, American Consulate-General, pp. 32-33.

15. Jen-min Jih-pao, Peking, August 17, 1952.

1:Stanford U. S-4, 5 1956 AF14 Central China AF14

and city dwellers kept their ties with their native villages, returned there whenever possible, and many saw commercial activity in the town only as means of the acquisition of sufficient wealth to buy farming land upon their return to the village. The town population, then, is mostly made up of artisans and peasants, plus a small number of landlords, retired officials, county functionaries, and established merchant families. The county seats (hsien capitals) were the centers for tax collection and administration of the surrounding farm-villages and also served as market towns where the peasant might sell his crop and purchase the manufactured goods he could not produce.

Town life for the average artisan was as meager as that of his relatives in the village. Long hours, hard work, low pay, few holidays were the lot of most, and living conditions were generally poorer and more crowded than those in the villages. Proprietors of many shops required their employees to live on the premises, so that they seldom visited their families. The diet of the town dweller was as poor as that of the poor farmer -- mostly cereals, vegetables, and some condiments, and meat and fruit on holidays only. Brief holidays were allowed at the New Year, the Ch'ing-ming festival, the mid-Autumn festival, and the Dragon Boat festival. On these occasions, townspeople usually tried to return to their villages; if this was impossible they enjoyed such delicacies as they could afford and strolled the streets, perhaps visiting friends and attending seasonal fairs and theaters.

Life in the towns was, then, closely linked with village life. But in the provincial capitals, such as

1:Stanford U. S-4, 5 1956 AF14 Central China AF14

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politics. Among the proposals submitted, some asked that the municipal government construct more schools, sportsgrounds, and hospitals; others concerned repair of roads and houses, a new sewage system, additional street lamps, new parks, and better means of transportation.[26]

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2. The County Government. On the work of the People's Congress and the People's Council at the county level, a report will be given on Nan Hai County, Kwangtung Province. About 400 delegates attended the session which convened November 6 to 9, 1954. Most of the members came from the 247 agricultural co-operatives working 107,000 mou (17,833 acres)of land. The amount of land under cultivation had increased by 12 per cent over that of the previous year. A resolution was passed to increase production in the autumn harvest. Support was promised by the delegates to the liberation of Taiwan and the speedy industrialization of China.[27]

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3. The Hsiang Government. A report on the Shuang Miao hsiang, Hsiang-ch'eng County, Honan Province, will serve to explain the workings of government at the hsiang level. After the land reform of 1949, a Representatives' Conference was convened and members of the People's Council were elected. The conference passed resolutions to be carried out by the People's Council. The conference urged that the council do everything possible to speed rehabilitation of neglected farms and to increase agricultural production. In this hsiang, 95 per cent of the population joined agricultural co-operatives or mutual-aid teams. Production was increased by 50 per cent during the war against Japan. Floods had done a great amount of damage in the hsiang, and so the

26. Yangtze Daily, October 16, 1952.

27. Wen-hui Pao [Wen-hui Daily], Hong Kong, November 10, 1954.

2:Shryock H-4, 5 (no date)1931 AF 14 Central China AF 14

history of the country and can be stated briefly. In the 1st year of Sung Kung Ti (1274), the city surrendered to the Mongols. In the 18th year of Yuen Hsun Ti (1351), the city was captured by Ch'en Yiu Liang, a Chinese in rebellion against the Mongols, the governor, Yu Chueh, his officials and family committing suicide. Two years later Ch'en was killed by Chu Yuan Chang (Hung Wu), who became the first ruler of the Ming Dynasty. In the 2nd year of Ch'ing Shun Chih (1646), Anking surrendered to the Manchu armies. In the 3rd year of Hsien Feng (1854), on the 17th day of the 1st month, the " Robbers of Kuantung ", the T'aip'ings, captured the city, which they held until the 3rd month of the 10th year of Hsien Feng, when it was recaptured by the imperialists under Tseng Kuo Fang. In the 3rd year of Hsuan T'ung (1911), Anking declared for the republic. An abortive attempt by revolutionaries some time before had failed, though the governor was assasinated.

Under the empire each province was divided into a number of Fu, or prefectures, and each Fu in turn consisted of so many Hsien, or counties. The county seat, or Hsien city, was the small est place allowed a wall, at least in the Yangtze Valley, where small towns and villages are not so protected. There are instances of cities growing to great size without being permitted a wall, because they did not rank as Hsien. The best known are Hankow and Chingtechchen.[1] Anking is a Fu city and contains six Hsien, T'ailhu, Susung, Wangchiang, Ch'ienshan, T'ungch'en and Huailing. The city was the seat of both Fu and Hsien officials, as well as provincial, since it served as the capital city of the province of Anhui, the Fu of Anking, and the Hsien of Huailing. It has temples to both Fu and Hsien City-Gods, which is unusual. The divisions have been slightly changed under the republic.

Each Hsien city publishes a sort of encyclopedia of information about itself, called a Chih. The table of contents of the latest edition of the Huailing Hsien Chih are given in Appendix 2. It consists of thirteen volumes. Most of the dates and statistics contained in this paper are taken from it, and many of the essays on temples and gods. The book is not sold, and my copy was

1 [Errata: should be Ching tehchen. Cf. Errata sheet, p. 204, cat. 116--Analyst

2:Ling & Ruey--66a E-5 (1933) 1947 AE5 Miao AE5

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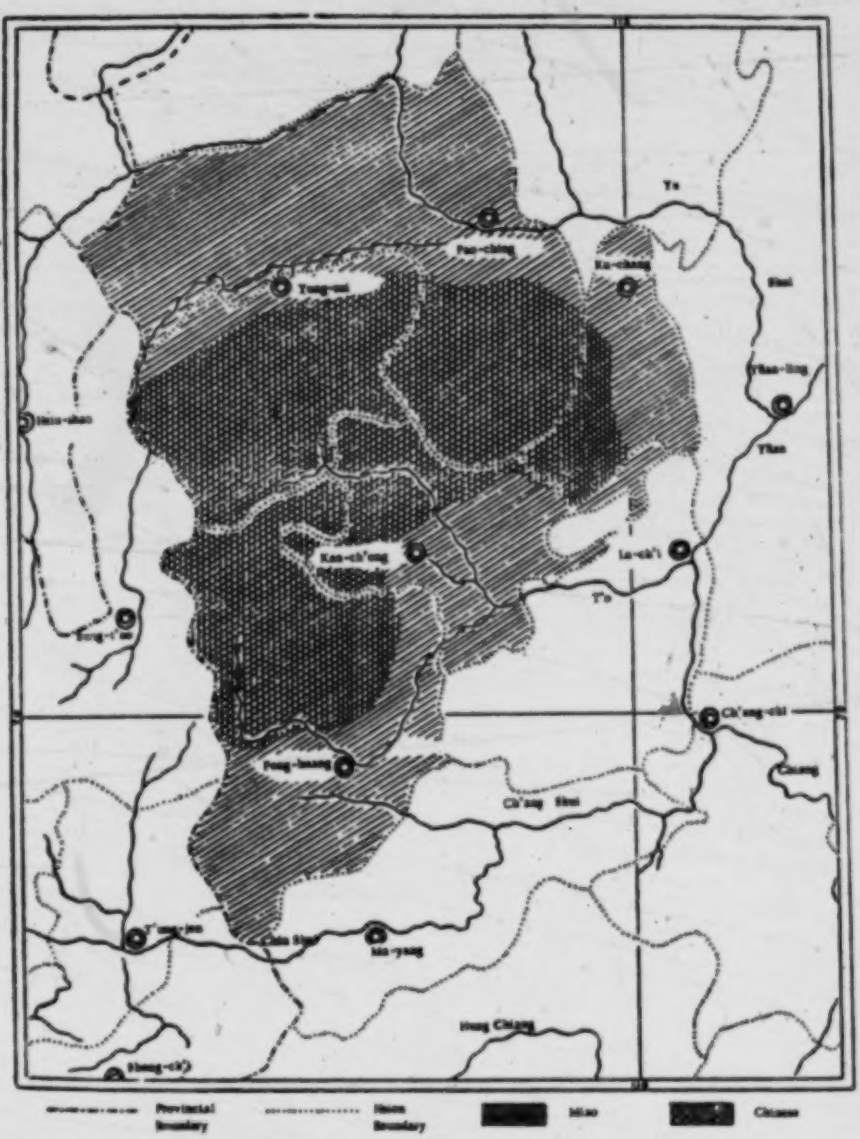

Illustration 8. Map of the Distribution of the Chinese and Miao in the Five Hsien of Feng-huang, Kan-ch'ing, Tung-ou, Pao-ching, and Ku-chang.